Vol. II. Numb. 73.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Friday** December 2d. to **Wednesday** December 7th. 1709.

Q. ST. Paul *has theſe words in* 1 Cor. 8. 3. If any Man Love God, the ſame is Known of him. *Now, does not St. Paul ſeem to intimate, that if we do but Love God, we ſhall be ſav'd, whether we keep his Commandments or no?*

A. Tho' we readily grant, that to be known of God is the ſame as to be Accepted of him, and that conſequently our Love of God in the Apoſtle's ſenſe (ſo we be but careful to Perſevere therein) gives us an Unalienable Title to Eternal Life, yet, that this Paſſage in St. *Paul* does no ways exclude the Neceſſity of Obedience, will, we preſume, appear by the ſucceeding Arguments.

1. The Scriptures do every where abound with Paſſages, that aſſert the abſolute Neceſſity of a General Obedience to the Commands of God; aſſert it in Expreſſions the moſt Plain and Obvious; in Expreſſions utterly incapable of any other ſenſe. Whence we muſt Neceſſarily allow (unleſs we be ſo Profane as to believe the Scriptures to be Contradictory to themſelves) that this Paſſage in St. *Paul* muſt be capable of a meaning Different from the Queriſt's. And what that Different meaning is, will be ſhewn in the ſubſequent Particulars.

2. There is a Figure common to both Sacred and Profane Authors (call'd by Rhetoricians a Metonymy or Tranſnomination of things) which not only uſes the Cauſe for the Effect, and *Vice Verſâ*, but, when it expreſſes the Cauſe only, intends both Cauſe and Effect too. And this Figure we frequently make uſe of in common Converſation. Thus (for inſtance) when we deſire another to *Hearken* to our Advice, we mean not a bare Attention of his Mind to what we Propoſe (tho' that be the Proper Signification of the word *Hearken*) but intend alſo the natural conſequence of that Attention. Whence to *Hearken* to Advice and to *Follow* Advice are terms equivalent. As Love therefore is the Principle of Obedience, ſo St. *Paul* intends that Obedience too, of which it is the Principle, or, if you pleaſe, he intends ſuch a Love, as is Productive of Obedience. And now, is it not ſtrangely Unaccountable, that we ſhou'd Miſinterpret the word of God, when he Vouchſafes to uſe our own mode of Speech, Condeſcends to ſpeak to us in our own way.

3. It is the more Unaccountable, that we ſhou'd Miſunderſtand this Paſſage in St. *Paul*, ſince the Scriptures have taken care to Prevent our Miſconceptions of the Matter, have plainly told us, what it is to Love God. *This is the Love of God* (ſays the Belov'd Apoſtle) *that we Keep his Commandments.* The Sacred Oracles admit of no other kind of Love, than ſuch as is attended with a ſincere [illegible].

4. Were the Scriptures entirely ſilent with reſpect to the Definition of Divine Love, yet common reaſon wou'd direct us in ſo Plain a Caſe. Can we pretend to Love God, and yet venture to turn Rebels againſt our Well-belov'd? Are we wont to Diſpleaſe, to Diſhonour, to Affront the Objects of our Love? And yet the Diſobedient do thus to God. In Vain then we *Profeſs* a Love of God *with our Mouths*, while *in our Works* we Preſumptuouſly *Deny* it. But did we Really Love God, we ſhou'd not fail to *do the things, that He commands us.*

5. Whatever Degree of Love the Sinner may Pretend to, it is too Evident to Need a Proof, that he Prefers his Sins to Him, that made him; that he Loves *the Creatures more than the Creator, who is God over all bleſſed for ever.* For this is an Undoubted truth, that *Their* Lovers *we are, whom we Obey.* But when the Scriptures ſpeak of our Loving God, can we poſſibly imagin, that they intend any thing leſs than our Loving God As God? And what is it to Love God as God, but to Love him as the moſt Lovely Being in the Univerſe, to give him the Preference of our Beſt Affections? And that the Scriptures actually intend ſuch a Love as this, they themſelves acquaint us, as often as they Demand (and very frequently they do ſo) our Unrival'd Hearts, our Undivided Love. If therefore we wou'd Love God in a Scriptural Acceptance, we muſt be able to addreſs him in the Language of the Pſalmiſt; *Whom have I in Heaven but Thee? and there is None,* there is Nothing *upon Earth, that I deſire in compariſon of Thee.* And from the Premiſes it follows, that this Love muſt be exemplified by Action; *I will ſhew thee my* Love (as well as *my Faith*) by my Works.

6. The Scriptures very frequently ſpeak ſuch great and excellent things of ſingle Vertues, and yet intend no more than to repreſent the extraordi-

nary excellence of the Vertues ſpecified, without any manner of deſign to Vacate the Neceſſity of other Duties. Thus (for Example) when our Saviour ſays, *Bleſſed are the Poor in Spirit, for Their's is the Kingdom of Heaven*, ſure that Expreſſion, *Their's is the Kingdom of Heaven*, is of no leſs importance than this in St. *Paul, is Known of God*. But tho' from hence it follows, that Poverty of Spirit, or Humility, *is of great price in the Sight of God*, it were yet irrational to ſuppoſe, that Humility, tho' Unattended with other Duties, is ſufficient of it ſelf to intitle it's happy Votaries to the Ineſtimable reward of an Eternal Kingdom. And the ſame reaſoning may be equally applied to the ſeventh Beatitude concerning Peace-makers. And therefore were the Love of God mention'd by St. *Paul* an Unpregnant Vertue, and not (as it Really is) the Spring of Action, the *Primum Mobile* of Religious Duties, yet it cou'd not be concluded hence, that Love ſuperſedes the Neceſſity of Obedience.

Q. *Why do we ſee* White *in the Dark?*

A. Since the ſenſation of Color (as we have formerly ſhewn) procedes from the Rays of Light reflected from Bodies, it thence neceſſarily follows, that in a place perfectly Dark, where all the Rays of Light are entirely excluded, we cou'd not ſee even thoſe Bodies, which reflect ſuch Rays, as create in Us the ſenſation of *White*. But the Cauſe, why ſuch Bodies are Viſible in ſuch degrees of Darkneſs, as render other Bodies Inviſible, conſiſts in the Peculiar Contexture of their parts, whereby they are diſpos'd to reflect a certain Proportion of all ſorts of Rays, and conſequently a greater quantity of Rays than other Bodies, which abſorb ſo large a Portion, that Thoſe which they are Capable of Reflecting are not ſufficient to render them Viſible.

Q. Gentlemen, *Reading the Abridgment of* Joſephus *by Sir* Roger L'eſtrange, *I find in* Lib. 1. p. 56. *that the Angels of God mixing with Women begat an Inſolent Race of Men, and looking into* Gen. 6. 2. *there 'tis ſaid*, that the Sons of God ſaw the Daughters of Men, that they were fair; and they took them Wives of all which they choſe. *And in ſeveral places of the Scripture we read of Angels converſing with Men, and eating and drinking as Terreſtrial Bodies.*

Now, what I deſire your Solution in, is, how Angels, who are Etherial Spirits can commit Carnal Copulation with Terreſtrial Bodies, and why Angels (ſo called by Joſephus, *tho' Sons of God by* Moſes *in* Geneſis) *ſhould beget a worſe Race of Men than ſinful Man himſelf. Your ſpeedy Anſwer to this before I go into the Country, where I live, and it may be ſhall not there meet with your* Apollo's, *will very much oblige your Admirer*, Sibyla Cumæ.

A. The Ancient *Greek* Verſion, which rendred the words, ὁ Ἄγγελοι τῦ Θεῦ, *the Angels of God*, tho' it might mean no more than Publick Miniſters or Magiſtrates (for ſo Ἄγγελοι, or *Angels*, originally ſignifies) is yet not improbably thought to have given riſe to that Erroneous Opinion of *Joſephus* and others. But as that Opinion is Refutable by reaſon, ſo alſo by that Paſſage of our Saviour's to the *Sadduces*, where he ſays, *that in Heaven we ſhall neither Marry nor be given in Marriage, but ſhall be as the Angels of God.* And this is a plain Declaration, that ſuch Communication with Women is Inconſiſtent with the Exalted State of Angels. And therefore (as we have formerly ſhewn) *the Sons of God* repreſent the Children of a Righteous *Seth*, and *the Daughters of Men* the Poſterity of a wicked *Cain*. And we need not wonder, that ſo General a Corruption ſhou'd enſue from ſuch Unſuitable Mixtures, ſince it is too Notorious, what wonderful influence Ungodly Wives too frequently have upon well diſpos'd Husbands, eſpecially where Beauty is the Snare, as in the Caſe before us. And for this we need no more than Appeal to the deplorable Example of the Wiſeſt of Men, of even *Solomon* himſelf, whom his enſnaring Wives fatally Miſled into no leſs a Sin, than that of Deteſtable Idolatry.

Q. Gentlemen, *There being a Wager depending on the following Query, and both Parties agree to leave the Deciſion thereof to your Determination, viz. What is the Product of* 5 *l.* 10 *s. multiplied by* 4 *l.* 10 *s. the one making* 25 *l. and the other but* 24 *l.* 15 *s. and humbly deſire you'll pleaſe to demonſtrate the working thereof, wherein you'll much oblige your Admirer*, &c.

A. The Product is 24 *l.* 15 *s.* So that he who aſſerts 'tis 25 *l.* is miſtaken.

l.	*s.*
4	10
5	10
22	10
2	5
24	15

Q. Gentlemen, *You are deſired to give an account of the Benefit of Dear-Bought Experience.*

A. It is abundantly ſufficient, that Dear-Bought Experience is attended with a ſingle Benefit, namely, With that of Future Warineſs and Caution in the Due Avoidance of the like Misfortune. And indeed, *ſi faciant*, (according to the common Saying) *Alieni Pericula Cautum*, If Another's danger teaches us a Prudent Circumſpection, how much more may we learn the ſame uſeful Leſſon from our own. And ſo ſucceſsful have the Inconveniencies, that attend the Careleſs Oſcitant, ſo ſucceſsful have they ever been to Rouſe him from ſo ſupine a Lethargy, that they gave Birth to that *Latin* Proverb, *Ictus Piſcator Sapit*. A Proverb tending to the ſame purpoſe with our *Engliſh* one, *A Burnt Child Dreads the Fire*. For the Rod is the beſt Inſtructor of Men as well as Children; and Folly is very often (however it may ſeem a Paradox) the Trueſt Guide to Wiſdom. We muſt Forget the Smart of our former Careleſsneſs, before we can willingly run the Hazard of a ſecond Puniſhment. And therefore no wonder, if we walk more Circumſpectly, while under the Tuition of ſo ſevere a Monitor.

Q. A. H. *Is not my Duty to Love a Perſon?*
B H. *Is my Duty not to Love a Perſon?*
Whether theſe two Lines are Equally binding and Comprehend the ſame ſenſe?

A. Whether the ſecond Interrogatory be, or be not, of the ſame import with the firſt, depends entirely upon the Placing the ſecond Negative *not*. For if, *Not*, be ſuppos'd joyn'd to the ſubſequent Infinitive, *to Love*, then the latter Sentence is of a quite contrary import to the former. But if it be ſuppos'd joyn'd (we mean in Senſe, ſince it is joyn'd to both with regard to it's Situation) to the preceeding words, then both the Queſtions return to the ſame purpoſe, however the Negative be differently Plac'd.

Q. Gentlemen, *Your Generous Intentions of Improving your Paper by Addition of more Aſſiſtance (tho' it already exceeds all that ever were publiſh'd of this kind) together with adding Domeſtick News, I find it meets with Univerſal Acceptation and Applauſe. Your Deſign alſo of ſinking the* Quarterly *and* Monthly Papers, *to come out three times a Week, is highly approv'd and was wiſh'd from the firſt. I doubt not but you will find all your Subſcribers prefer theſe things infinitely beyond your intended Conſort, a Diverſion of but two or three hours.*

A. We

A. We assure you we have receiv'd but one Letter since the Consort hath been mention'd: And that we shall not only perform all we have mention'd, but also be better than our word in some things to make the Paper more entertaining, which we have not specify'd. For since we are more and more encourag'd by new Subscribers every time the Paper goes out we shall be the more Industrious to answer all their Expectations.

POEMS.

Q. *NOT far from Court, tow'rds the declining Sun,*
Whose adverse Streams alternatively run,
* *A Town's erected on a Bank to th' North,*
Which proudly overlooks the Southern Shore;
Here during Summer Seasons do repair,
The Sound for Pleasure, the Diseas'd for Air,
This being our Britannick Mompelier;
On the Levant side of a Garden-wall,
Stands a new Fabrick, near Old Buttock Hall;
Here Cupid's *Subjects revel in Delights,*
There, on Misfortune, Things are put to rights;
Which brings the Rino to the Lords o'th' Soil,
Making the Spit twirl round, and Pot to boil.
Now, tho' (like Jack of all Trades) I have try'd
Tooth-drawing, Fidling, th' Dev'l and all beside;
Nay, once engag'd in Vertuoso Courses,
Expecting then my Gimcrack Coach and Horses.
Turn'd Prophet next, yet after such Rotation,
I'm still but in my Quondam *Trimming Station.*
Howe'er I'll make one more Attempt and follow
One of these thriving Methods, but Apollo
Tell me, which grasps the largest Purse in Mano,
The Saltimbanco, *or the* Ruffiano.
For if I'm baulk'd in this Design, a Halter
Will stop more Queries *from your Old Friend* S——

* Chelsea.

A, Hah, ha, Old Friend art thou return'd again
To Life, and in thy *Quondam* Plodding Vein;
What Tod of Ivy hath so long conceal'd
Thy Corps, we fear'd 'twou'd be no more reveal'd,
Or what Suburbian Cell, where Doxies ply,
(Poor Souls) for Two-pence Wet and Two-pence Dry;
Or hast thou in the Powd'ring-Tub been laid,
And from our Eyes on that account convey'd;
Or else retir'd *Arcana* deep to sound,
Which never were, nor never will be found;
Howe'er thou'rt welcome (whate'er be the Riddle)
With Equipage of Razor, Lance, and Fiddle:
Nay, thy smart Industry we must admire,
Altho' 'tis never like to raise Thee high'r.
And yet if there remains a Whim in Nature,
Of Force to raise such an unfurnish'd Creature,
The lucky Point thou certainly dost hit,
Where Impudence supplies the Room of Wit;
Thy *Trade* the **Saltimbanco* does Impart,
And †*Ruffiano* thou by Nature art;
But then the Query, which unsolv'd remains,
Is, whether *Pimp* or *Quack* most Wealth obtains?
The *Pimp*'s we think the nearest way to thrive,
Since *Quacks* upon the *Pimp*'s Endeavours live.
The First Commands his Trade, the Last Depends,
Yet both will flourish most by being Friends;
But if thou ask'st which merits most, Friend S——
Be which thou wilt, thou'lt merit but an Halter.

* *A Quack.* † *A Pimp.*

Q. *Ye Sacred* Bards, *whose bright Seraphick Fire*
Dazzles our Eyes, and makes us Fools admire:
The Sages *Sing your Sapience Divine,*
And chant the Wisdom of your Crafty Shrine.
Thus justly both their Approbation raise,
The Wise your Silence, Fools your prating Praise.
My Cousin Ben *(the penetrating Swain)*
Attack'd ye with a Sally from his Brain.
Respondent Eccho, *answer'd to a Te,*
And Tit *for* Tat, *ye jingled just as He;*
While Lofty Queries, which I know were sent,
Unhappily miscarried, as they went;
But certainly ye were not in the wrong,
Of what's beyond your Sphere to hold your Tongue.

A. Thus you have rais'd a Gyant in your Brain,
And after bravely kick'd him down again;
A *Lofty Query*, yes, you know was sent,
But who knows by your Lines, what Query's meant?
Tho' may we guess the Query by your Wit,
An *HUMBLE STRAIN*, the *LOFTY FLIGHT* will hit.
All may the Folly read of your Pretence,
Since we've vast Numbers answer'd 'bove your sense;
You're one of those *nice Criticks*, who pretend
To *Damn*, where they want Judgment to *Command*;
Who fondly aim to relish of *Sublime*,
Yet *Sink* in other's Eyes, whilst in their own they *Climb*.

To the Gentlemen of the British Apollo *on their Design to publish their Works thrice a Week.*

AS when the Fields a smiling Harvest bear,
And plentious Crops reward the Tiller's Care;
When *CERES* all her choicest Stores displays,
And *MOTHER EARTH* with Pride her Works surveys;
Glad Mortals to the Sacred Temples press,
Where they with Joy th' Indulgent Pow'rs confess,
Whole Hecatombs they bring (a welcome Loan)
Beneath the weight the loaded Altars groan;
From precious Incense grateful Odors rise,
And Sheets of costly Smoke invade the Skies.
So, when *Apollo*, and the Sacred Nine,
Within our Hemisphere vouchsafe to shine;
When they throughout the Globe their Gifts dispense,
And deign t' afford redoubled Influence;
The *SONS* of *WIT* approach without delay,
And to the God their willing Tribute pay.
If among these some *Bard*, unknown to Fame,
Scearce more at present than an Empty Name,

Should

Should with the reſt his Oraiſons addreſs,
Ev'n he ſhall be permitted free *Acceſs*.
Thus I, the meaneſt of the Inſpir'd Train,
Preſume to hope you'll not my worthleſs Lines diſ-
(dain.

Now, by the Gods, 'tis Brave and Worthy you,
Go on ye *Bards*, the Glotious Thought purſue;
Continue to improve and bleſs the Age,
And boldly all the Pow'rs of Vice engage.

Let ſenſeleſs Fops and Fools your Works deſpiſe
(Works which ſhall ever charm the Learned and the
(Wiſe,
Their trifling Cenſures your juſt Worth commend,
They but condemn what they can't comprehend:
Whilſt Wit's Encreaſe We thus congratulate,
And from the riſing Moment our bleſs'd *ÆRA* date.

DAMON.

In the laſt *Monthly-Paper*, Col. 1. l. 48. for, *Their Capacities*, r. *their ſeveral Capacities*. Col. 2. l. 41. for, *he wou'd have purchas'd*, r. *he wou'd not have purchas'd*. In laſt Paper, Col. 5. l. 24. for, *Hours*, r. *Days*.

The laſt Quarterly-Book, *containing various Subjects, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

SIR,

THERE being no Foreign News for want of Mails, we ſhall only inſert the following, for ſuch who have not read the other Prints. Dublin, Nov. 24. One Edward Tyrill, has been all over this Kingdom lately, Incognito, telling the Papiſts fine Stories from France, by which means was let into their Secrets; and in his Travels (which was the Buſineſs he went about) he has found out [illegible] a Popiſh Primate, and 15 Popiſh Biſhops in this Kingdom contrary to Law.

London, Dec. 6. On Saturday Night laſt, was ſolemniz'd the Funeral of the Right Hon. William, late Earl of Portland, from the Houſe of the preſent Earl in St. James's Square, to Weſtminſter-Abby. Firſt went ſeveral Men on Horſe-back, in long black Cloaks, then the Standard, and after that the great Banner, 3 White-ſtaff Officers, then 2 Officers of Arms, with other Trophies; the Coronet and Cuſhion carried by Mr. Crump, York-Herald; ſo the Hearſe, about ten of the Clock, proceeded round St. James's Square, along the Pall-Mall, and down by Charing-Croſs to the Abby-Church of St. Peter's Weſtminſter, being accompany'd by ſeveral of the Nobility, and others, with abundance of Coaches and 6 Horſes. Being come into the Abby-Church, they proceeded into King Henry the Seventh's Chappel, where in a Vault at the upper end thereof, his Lordſhip was interr'd, between 11 and 12 of the Clock; the Office of Burial being perform'd by Dr. Only. The chief Mourner was the Right Hon. the preſent Earl of Portland. We are inform'd, the late Earl left an Eſtate of about One Million of Money. Which is all from Yours, &c.

All are deſired to direct their Letters (Superſcrib'd for the *Britiſh Apollo*) to be left at Mr. *Carters*, at the *Roſe* and *Crown* in St. *Paul's Church-yard*, at Mr. *Bickerton*'s, at the *Roſe* and *Crown* in *Little Britain*, or at the Printers hereof; either with Queſtions, Subſcriptions, or for Indexes to our firſt Volume, which contains between 2 and 3000 Anſwers to Queſtions, for we ſhall not take notice of ſuch Queſtions again as have been anſwer'd therein. Our Rates are, 2 *s.* *per* Quarter for the Weekly. 2 *s.* 6 *d.* with the Monthly, and the Quarterly Books 6 *d.* apiece. Thoſe who come in within the Quarter, to pay at Quarter-day 1 *d.* apiece for each they have had. No Queſtions out of the Country will be anſwer'd but where the Poſtage is paid.

Books of Guards for keeping the Papers in at 2 *s.* each, and Single Sheets to make up Sets, may be had on directing as above.

ADVERTISEMENTS.

WE whoſe Names are hereunto Subſcribed, the Miniſter, Church-wardens and Overſeers, with other the Principal Inhabitants of the Pariſh of *Kingweſton* in the County of *Somerſet*, do hereby certify, that *Heſter Blacker*, of our ſaid Pariſh, Widow, aged 60 Years, and having been blind in both her Eyes for ſeveral Years, at length ſubmitting her ſelf to be couch'd by Mr. *Roger Grant*, OCULIST of *London*, is by the Bleſſing of God reſtor'd to a competent degree of Sight, and doth encreaſe therein daily, as the ſaid *Heſter* doth hereby teſtify by her ſubſcribing with us, *Heſter Blackee*, *Tho. Creech*, Curate. *John Raynolds*, *Richard Fox*, Church-wardens and Overſeers of the Poor. *John Webly*, *Thomas Cannon*, *William Rudduck*, *Thomas Raynolds*, *Henry Blacker*.

Juſt Publiſh'd.

THE 2d Edition of Mr. *Hill*'s Hiſtory of the Ottoman Empire in all it's Branches, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, with a New Preface, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition, The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen and Booksellers may have them at a moderate Price, Bound or Unbound, of J. Mayo over againſt Water-lane, Fleet-ſtreet, J. Woodward in St. Chriſtopher's Church-yard Thread-needle-ſtreet, and moſt Bookſellers.

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